I had many talks at random, especially with Thierens. He 181
is willing to work, but says it is only toward a dim future. The
police official (Aru Pontjeng) and his son (Aru Matjege, head
of the local government) especially, see that things are not
good. Everything is inefficient and childish. I met the former
one day, and at once he asked my impression. I dodged his
question and he said at least everyone eats here. I said yes,
but many were slaves. He was shocked, but saw my point,
I will talk with him again. I told Thierens that questions, es-
pecially of the kampong folk and even of Andi and the Sulewa-
tang, showed that the people were ripe for economic education.
They are puzzled. And they take to such talk. Thierens said
that they get scared, and agreed that they go on governmental
business trips in order to get away from problems. The truth 423
is, it is too poor a land. Then too, it is feudal. Thierens told 566
me a secret. I had seen private fish ponds belonging to the
Arumpone in Palette, near the sea. He told me that near that
place entire kampongs are working in the service of the arum-
pone. It is quite medieval. But perhaps the only way to oper-
ate this place is to keep serfs and slaves. At least they eat.
But what hope is there for a rise of standards? For example, 653
I asked how they built roads and schools. Andi said heeren- 434
dienst [literally 'master's service']. I then said that if that
were true, how would they pay for the increasing number of
teachers. For that they would need money too. I said that they
had rice, maize, and men--and that is all. The answer I do
not know. As Thierens said, for the past forty years they have 185
grown more and more used to Western administration. Now, 434
they must keep things up to Western standards of speed and ef-
ficiency. They have neither, but they do have even grander
ideas than the Dutch gave them concerning the future. They try
to reach outward to a level of speed approximating that which
the Dutch represented, and so forth. Instead they become dizzy.
They are desperate. And even with the help of the Dutch (and
Pontjeng said right away that they co-operate with the Dutch),
how can they pay the Dutch and give them enough security in-
ducement unless they have the money. In all, it is a non-pay-
ing daerah, and my guess is that the whole of East Indonesia is
a non-paying negara. The only way out seems to be to get Java
and Sumatra, and perhaps, in part, Borneo, to pay the bills;
or to slip into a peasant economy and drop all ideas of grandeur
and of a great and prosperous future with schools, etc.

Tomorrow, August 30, 1949, I am leaving for Makassar. 000

and the five days circulate around them. Then, another circle runs east into the Tanette Riatang wanua, where there are four markets in different kampongs. That circle gears in with the big market at Watumpone too. 443 366

I asked whether the range of distance from which the people come to market has increased with the use of buses. They said that it probably had. They also mentioned bicycles as another easing factor in getting to the market place. 489 493

As for education, much discussion resulted. Andi in particular seemed to be critical of the educational possibilities here. He said they would like to progress, but were unable to. They have only lower, and I think, middle schools in Watumpone. However, they are building another school now. Up to this month schools have been free, and the children have thronged to classes. But Andi said that now they expected a sharp drop. He said that if they charged even five cents a month it would be too much for many. (Later Thierens said that he doubted this and also that there was so little money in the kampong. He added that they could get jobs as coolies as there was a big demand for this type of labor. For example, they could work on roads at f.50 a month. The point seems to be, however, that they do not want to. He has a dim view of their energy, and perhaps he is right.) No one in the kampong has attended the University. Some have gone to middle school and many have attended lower school. Quite a few (?), relatively speaking, have gone to Makassar, and they must do so if they wish to get further education, for example, by going to normal school (except for the teachers school for the villages in Watumpone). Evidently, few, if any, go outside of Indonesia for education. 871 434 464

There are Mohammedan schools in the village. I asked about their support. They said that the arus gave money from their own funds, and also got some contributions. They received no money from the Bone treasury. At this point they became irritated, saying that in South Celebes if schools are Christian they get a subsidy from the treasury, but this is not so if the schools are Mohammedan. (Maybe they meant that the government schools should be included too when they said, "why should not the religious (Mohammedan) schools get funds too, since this is a Mohammedan country?") Anyway, there is a great deal of feeling on this matter. Formerly there was much feeling against education, and there still is to some extent, especially by the lowers. But, increasingly, more and more want it. I told what I had heard about even the radjas not wanting their children to go to Makassar for more than a few years. They said that that was generally so, and Andi again said that Bone is quite backward. 871 578

library here before the war, and also a library in Bone, but this was no longer the case. Thus few people read. There are no newspapers here, and only a few, for example, the teachers, read papers from Makassar or from places like Java. Very few indeed ever write. (The Minangkabau man said that there are no creative writers here at all, but that in Java and Sumatra there are many. He is probably right.) They do not even write letters here. They did not know that their script came from India originally, and they were surprised when I gave a talk on old Indic script. As for Chinese, they teach their own language to their children and the latter also learn Buginese, as adults do. Nevertheless, Chinese children always have a decided accent. They go mainly to their own school. The Toradja in Tolangi speak Toradja when their relatives visit them, but speak Buginese well in addition.

As for the radio, there are only a few in the area and only radio owners and their families listen to broadcasts. During the Japanese time there was a central loud speaker for propaganda which was set up in the market place at Watumpone. They agreed that if they had one set up now many would listen to it.

As for movies, they say that everyone loves them. Nevertheless, many never go at all, especially the poor and the farmers who live in remote places. Those near Watumpone go a lot. The prices are: f.2 for the first [i.e., best seats--Analyst], f.1 for the second, and f.0.25 for the third. Most people want the latter. Most of the films are from the United States and England. They talk constantly about war films. Later I learned that these are the ones which came out during the war in the United States and which are just now getting into Indonesia. Also I found out later that newsreels which are amazingly old are also shown. It takes years for films to get out here. In addition, they have some very old Malay films, evidently made in Singapore before the war. They had seen many cowboy pictures. Later on the old Sulewatang showed me that he had learned much about the United States from the movies. He was especially impressed by the ice-]dancing Sonja Henie films. He could not understand why she did not fall down. Children in particular love movies and Andi said they remember entire stories and tell them over and over again. Later I heard a woman say that her maid thinks movies are wonderful. People here talk about cowboy (accent on the last syllable), chorus girl dancing, etc. Andi said they liked the war films a lot and also the ones with fist fighting.

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